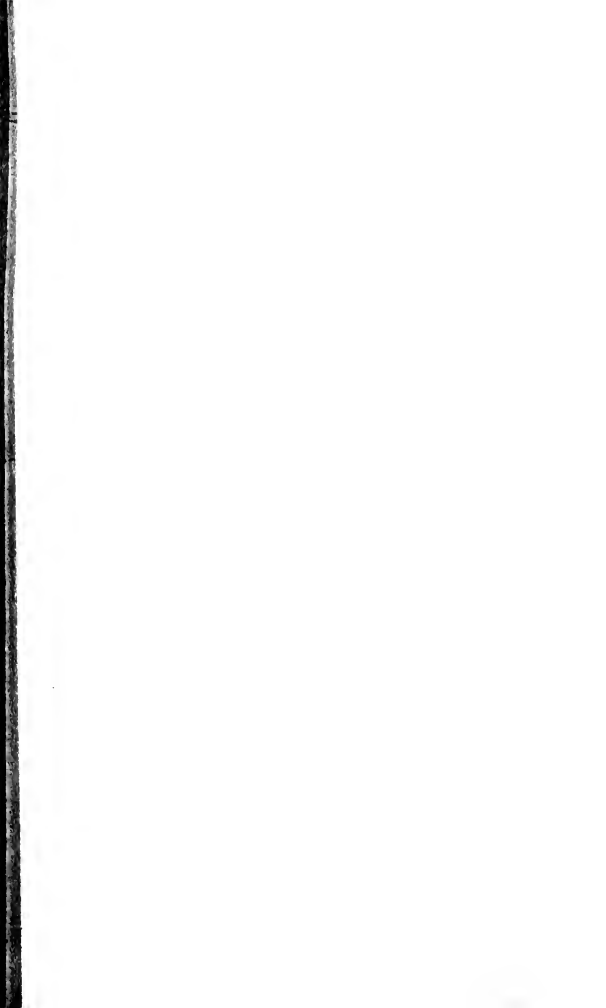


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NAVE'S HANDBOOK

ON THE ARMY CHAPLAINCY

With a
SUPPLEMENT
on the
duty of the churches to aid the chaplains by
follow-up work in conserving the moral
and religious welfare of the men
under the Colors

By

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Nave's Topical Bible, (150th thousand)
The Student's Bible, (72nd thousand),
Theology for Young People, etc.

LOS ANGELES, CALIFORNIA

1917

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TABLE OF CONTENTS

CHAPTER	PAGE
PREFACE	7
I. INFORMATION FOR APPLICANTS FOR APPOINTMENT TO A CHAPLAINCY . . .	17
II. THE DIFFERENCES BETWEEN THE PASTORATE OF A CHURCH AND A CHAPLAINCY	21
III. THE BEGINNING	28
IV. GARRISONS	31
V. CAMPS—ASSEMBLY TENTS .	33
VI. CAMPAIGNS	40
VII. FIELD HOSPITALS	43
VIII. CONVALESCENT, REFUGEE AND PRISONERS OF WAR CAMPS	66
IX. DISCIPLINE AND EFFICIENCY .	74
X. CHURCH AFFILIATIONS . . .	97
XI. MISCELLANEOUS DUTIES . .	100
SUPPLEMENT	109

PREFACE

This handbook has been prepared with the hope of helping new chaplains, especially, in starting in their work. No such handbook has ever been furnished to chaplains, to my knowledge, although the need of it has been great. I well recall my own experiences in my first years in the chaplaincy, and, indeed, all through my service in the Regular Army; how I wished for suggestions from experienced and successful chaplains. I think the government makes a mistake in not providing for boards of chaplains, which should, in my opinion, meet annually at least, and consider all phases of the religious and moral work in the Army and report its findings and suggestions through proper channels to the chaplains for their increased efficiency. Conferences have often been requested by chaplains, but they have never been granted.

In formulating this handbook, I have drawn from my experiences of almost twenty-three years of service, as chaplain in the Regular Army, from which I was retired on account of the age limit of sixty-four years, in April, 1905; and from my experiences as a private soldier during the Civil War, entrusted, as I was, by the colonel of the regiment in which I was a soldier, the 111th Illinois Volunteers of Infantry, with all the duties of chaplain during the last year of our service, through the Atlanta campaign, the campaign of Sherman to the Sea, the campaign through the Carolinas, and the march to Washington, the chaplain being at home on sick leave. It is gratifying to mention, that the Colonel of the regiment, expecting the death of the aged chaplain, assured me that as soon as the vacancy occurred, information of which he expected any day, he would have me commissioned as chaplain. This honor, however, did not come to me, as the chaplain neither died nor did he resign, one or the other of

which he surely should have done, in justice to the command.

I have drawn also from my experiences in this city, as a volunteer policeman, a volunteer county probation officer and as chaplain of the city and county jails, and from an intimate relation with the mayors, the chiefs of police and judges of the police and superior courts. I have had rare opportunities for studying the latest conclusions in psychopathic treatment of defective men and the wayward classes, which conclusions I have regretted that I did not know while in active service in the Army. I find in the jails many ex-soldiers and sailors, and many others, who are just such men as I used to visit in guardhouses, men accused of no crimes, but arrested on account of drink and petty offences, chiefly for idleness and vagrancy; that is, that they have no places of residence nor visible means of support. The problems of civil officers in handling these undesirables and trying to make good citizens of them, are

so like those of Army officers in trying to make good soldiers out of just such undesirables, a percentage of whom is in every command, has brought me points of view, which I have thought should be placed before chaplains of the Army, to be used in helping disciplinary officers in their difficult tasks.

To give the reader some idea of the opportunities of observing the traits and defects of those who have to be disciplined by the civil authorities, I may mention that over 43,000 arrested persons passed through our city jail in 1916, and over 3,000 through the county jail, and that 25,570 served sentences in the city jail in that year and 3,000 in the county jail. About the same number have served sentences in these jails, annually, in the last five years, since I have had the privilege of trying to help solve the problems which this large stream of humanity imposes on the police and court officials of the city and county.

In the past, the only function which

chaplains have been expected to perform, as generally viewed, has been that of religious teachers, as pastors in the usual sense of the word, and this view has so limited their sphere as to make the office little more than a sinecure. But in recent years a wider scope has been taken and attempts have been made to enlarge the field of service. It is now recognized that the chaplain, in the nature of his profession, should be a useful officer in promoting discipline and efficiency; that discipline and efficiency are matters of the mind and heart, which is the chaplain's field; that they belong to the spirit and to the moral qualities of a man's nature.

Army Regulations were recently amended so as to require that all soldiers against whom charges were preferred on account of breeches of discipline should be sent to the chaplain for study, and a report made. The latest conclusions in penology recognize that many irregularities of conduct are to be accounted for by causes which should

be considered in judging the responsibility of persons accused of misdemeanors or crimes; that heredity, accidents of birth, environment, early training, or the lack of it, retarded or eccentric development, physical defects and many other facts bearing on cases, should be considered in determining the degree of the guilt of the accused. These conclusions are now accepted in the Army, and this field of study and expert knowledge of a soldier's history and moral responsibility, is committed to the chaplains, where it properly and scientifically belongs, for it relates to the question of mental and moral states and to character development, and hence to responsibility, and accountability.

The mission of the clergyman is the same as that of his Lord and Master, who said, "I am not come to call the righteous, but sinners to repentance," and, "They that be whole need not a physician, but they that be sick." To Army officers, the men who lower the discipline and efficiency of their com-

mands, are the "sinners" and "sick," who need healing, and from the military point of view the chaplain's chief usefulness should be with this class of soldiers, just as that of the surgeon is with the physically sick. Good soldiers do not need the chaplain so much as the poor ones.

In warfare in the past, about all that was required in the soldier was courage and disciplined obedience. But modern warfare requires not only courage and drilled obedience, but a most perfect co-ordination of the mind with the eyes, the ears, the hands and the feet, and this requires high moral character, for moral degeneracy in any degree affects co-ordination. It requires self-denials of all indulgences that would lower accuracy and instant co-ordination. This is required for efficiency in team work, of which most military operations consist, where all parts must work with exact precision, as, for example, in operating a gun of a battery; in the operations of a machine gun crew; in aeroplane ser-

vice; in signal service, etc. In all phases of military activities, the moral qualities of faithfulness, a high sense of duty, fortitude under stress, and indeed, all the moral senses must work on the highest plains. These all belong to the mind and spirit, and must be cultivated to the highest degree of perfection. It is now well known that all vices lower efficiency by rendering uncertain the co-ordination of the mind and body. Therefore, the chaplain's work has become of greatly increased importance in perfecting a war machine.

The chaplains must, therefore, bring to commands to which they are attached not only the qualifications of good pastors, administering the consolations of religion to hungry souls, but the expert knowledge of specialists in mental and moral phenomena, and in the symptoms, causes and remedies of mental and moral disorders and eccentricities, in order to help bring commands up to the highest degree of efficiency.

It is with a hope that I may con-

tribute, at least a little, to a fuller grasp by the young and possibly by older chaplains, and by other officers as well, of the possible usefulness of the minister's profession, and the service it can be made to render in perfecting the army for its severe problems, that I offer this little book. If so, my labor and desire to help will not have been in vain.

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NAVE'S HANDBOOK

ON THE ARMY CHAPLAINCY

CHAPTER I.

INFORMATION FOR APPLICANTS FOR APPOINTMENT TO A CHAPLAINCY

The requisites for appointment as chaplain in the Army are, first, that the candidate is not over forty years of age, and is a regularly ordained minister in a church of recognized standing; second, that he shall pass certain physical and mental examinations prescribed by the War Department. The physical examination is severe, and the mental is such as to cover a liberal education and at least some experience in the pastorates of churches. Certificates by well-known brother clergymen of the applicant's denomination, that he is a minister in good and regular standing in his church, are required.

A clergyman, who desires appointment as chaplain in the Army, should make application to the War Department for the necessary blanks and instructions. The request should be addressed to the Adjutant General, U. S. Army, Washington, D. C.

Some of the large denominations have committees on chaplaincies in the Army and Navy, to which applications are referred by the Departments for recommendation, before appointments are made. Who these are can be learned from bishops, moderators and editors of church periodicals. The ecclesiastical bodies have taken this action to guard against the appointment of clergymen who are not reputable and trustworthy, for, in the past, through political influences, clergymen have been appointed who were a disgrace to the churches, a reproach to religion, and degrading to the chaplaincies.

A further purpose of these committees is to assist in guarding the chaplaincies from political influences, and to

enable the church to select suitable men for the work, rather than that the places shall be filled by men who are misfits in churches, and are looking for jobs. There is a national organization with its headquarters in Washington, the Religious Welfare League for the Army and Navy, with offices at 1112 Woodward building, which is under-written by the Federal Council of Churches of Christ in America, which gives special attention to the appointments of chaplains. It has the latest information, at all times, on matters relating to chaplaincies in the Army and Navy, and will gladly answer letters of inquiry, free of charge, about chaplaincies. This league's executive committee is composed of the leading clergymen of Washington. It is not in good form now for a clergyman to seek appointment through political influences.

The rank of a chaplain, when appointed in the Army, is that of first lieutenant, at a salary of \$2,000 per year, and after seven years, provided the officer

passes the examinations prescribed by the War Department, he is promoted to the grade of captain with a salary of \$2,400 a year. A limited number, fifteen, are entitled to the rank of major for exceptional efficiency. In garrison duty the chaplain is furnished quarters, and in field service, a tent and a mount. There are no perquisites to officers, no rations or other allowances.

CHAPTER II.

THE DIFFERENCES BETWEEN THE PASTORATE OF A CHURCH AND A CHAPLAINCY

In civil life the pastor is the leader of an organization that is composed of homogeneous elements that are organized for definite, spiritual purposes. His duties are clearly understood by himself and his church, and they relate to the spiritual welfare of his congregation. These duties consist chiefly of religious instruction by sermons, of pastoral visitations, and of directing church activities, such as Sunday schools, young people's societies, missionary and other church societies, etc. Clergymen are educated and trained for these church functions.

Many are inspired with strong evangelistic desires and plans of work, to rescue perishing souls from lives of sin, and to gather them into the kingdom of

heaven. Naturally on entering the Army, such clergymen anticipate great opportunities with these large bodies of young men to carry on evangelistic work, and turn men from the ways that lead to death to ways that lead to life eternal. But they are soon disillusioned, and realize the difference between conditions in the Army and those in a church, where all are of the same mind; where all hold the pastor in high and sacred regard, and gladly follow his leadership. They find that instead of a church, they are in an institution having altogether different aims, and organized and conducted for purposes as different from those of a church as slaying men is different from saving men. A regiment is organized to qualify men to defend themselves against murderous attacks, and to attack an enemy with a purpose of destroying him. Instead of the institution being a philanthropic, Christian fellowship organization, it is composed of men trained to grim warfare with all the hardening in-

fluences of such training. If among them there is any softness, it is trained out of them.

The clergyman finds himself in an altogether different atmosphere from that of a church. It savors of nothing of the Sunday school or church type. Instinctively it is hard in nature. Its discipline is hard, and hardening, and necessarily so. Instead of being a recognized leader, as in his church, with a homogeneous, sympathetic following, he is among men, who, for the most part, hold the minister in little esteem and as better adapted to minister to pious old people and women and children, than to rugged, careless, reckless men, who are disciplined to disregard danger and death, and who naturally incline to fear neither God nor man. Instead of having a loyal and devoted official board to consider with him, in a prayerful and religious way, all the problems of his parish, the commanding officer, possibly an irreligious, grim officer, who knows as little about religious matters as he

does about the inhabitants of Mars, is his bishop and official board, his elders and deacons, all combined. From him the chaplain takes his orders, and receives encouragement or discouragement as the case may be, but this officer's will is final. His parish consists of people of all shades of religious opinions and beliefs and disbeliefs, with few of his own faith, and these few unaffiliated in an organization, and who cannot, consistently with the general purposes of his mission, be organized into a strictly denominational church, lest people of all other faiths withdraw sympathy and moral support, for he is sent to be chaplain to all.

Attendance at divine worship is voluntary. When the church call is sounded, those who are inclined to do so, respond and attend services. In time a certain percentage of the command, officers and men, and in garrison, members of the families of officers and of married soldiers, attend religious service, but few give such moral support to the chaplain

as he had in his church. The contrast between their devotion to him and that of the communion of a regular pastorate is not easily imagined by those who have not experienced it. The utter loneliness of the devout man of God, his sense of lack of support from trained and experienced counsellors and helpers, his sense of insufficiency, his hunger for cordial fellowships and co-operation, are depressing almost beyond comparison.

Such is the situation with which the new chaplain must begin. Practically his whole training for the pastorate has little value in his new field. Few men of the command want to be preached at; there are no pastoral visitations in the usual way; there are no religious societies to direct; no denominational philanthropies to conserve; no protracted meeting revivals practicable, he is in a new world, and one for which no theological training has sought to qualify him. Army Regulations do not help him. The officers of the command do not know how to help him, for they

too have not been trained to grapple with his problems. As a result many chaplains sink into helplessness, and let matters drift.

While the situation is discouraging and difficult, the field has large possibilities of usefulness in promoting the moral and religious welfare and consequent efficiency of officers and men. The demoralizing influences, especially in camp and garrison life, should be combatted with vigor and by systematic and well directed efforts. Saloons, brothels, dope dens, cheap theatres, dance halls and other schemes to allure men from the paths of rectitude, have from time immemorial exploited soldiers and sailors for profit, regardless of moral consequences, and they continue to do so. Few counteracting influences are employed by agencies of any kind to save these men from ruin. The churches seem to care little, if at all, for the moral welfare of the men under the Flag. No institutions in civil communities except saloons and other degrading places wel-

come the soldier. Even the churches fear the intimacies of soldiers with their young people. To add to the difficulties of the work, the chaplains have had little or no encouragement in efforts to save these men. The work is fraught with many difficulties, but the importance of it cannot be measured.

There should be in every command a wise, capable and experienced pastor to organize and conduct the moral forces of the command to resist and combat the evil forces that seek to exploit the people of a garrison or camp for profit regardless of the ruin that they work, and of how much they lower the discipline and efficiency of the command, and the trouble that they impose.

CHAPTER III.

THE BEGINNING

The first thing for the chaplain to do on arriving at the command to which he has been assigned is to have an interview with the commanding officer, under whose directions he is to serve. He should understand that he is simply a subordinate officer of the command, in a restricted field, and that he is under the orders of the commanding officer. In this interview he should approach the matter of his mission with an open mind. The question should be uppermost in his heart, what he can do to promote the highest interests of the command, its morale, contentment and efficiency, its discipline and high soldierly qualities, for these qualities are all of the mind and heart, which are in his field. He should carefully study how he can best adapt himself to the personality of his commanding officer, so

that they may work together in harmony and for the best interests of the command.

He should show that he is there to serve the highest interests of the command, and desires to have the assistance and co-operation of the commanding officer and of all officers and all non-commissioned officers; that he can do little good without their aid and co-operation. He should keep in view, in this conference, the object for which the command exists, namely, to be an efficient military organization, and that one of his missions is to help in bringing it up to the highest possible degree of efficiency, and to do so by promoting the spirit of obedience, the sense of duty and other moral qualities that make discipline easy and effective; that he is not there simply to hold religious services and preach, but to help develop the qualities that make good soldiers. He should offer to make careful studies of all soldiers, who need discipline, and who lower efficiency and cause trouble,

and see what he can do in developing the mental and moral forces that should bring these men up to normal standards.

A willing spirit should be clearly shown, to help carry his share of the duties and burdens of the command. For the chaplain to seek exemption from any of them on the ground that they do not belong to the ministerial profession would discredit the fine spirit with which he should be an example to other officers.

The chaplain may well hope that in this interview he has shown that he merits and has won the confidence of the officer, that he is not in the command to find a soft place, nor to be a narrow, unpractical clerical, who fails to grasp his opportunities.

CHAPTER IV.

GARRISONS

The chaplain and his family will be received in a friendly way by officers and their families. Calls will be exchanged, and matters will settle down into the common routine.

He will be expected by the commanding officer to make a schedule of religious services, which will be published by orders from headquarters. Fifteen minutes before the time set for religious services, the church call will be sounded by the trumpeter, who is on duty at the time. Entire liberty is accorded the chaplain as to the order of services, the organization of choirs, and as to week night meetings, and their nature. Bulletin boards in the companies' barracks are freely tendered for announcements by the chaplain.

There are few chapels at army posts and religious services are usually held,

where there are no chapels, in post-halls, halls used for all sorts of assemblies, including theatres, dances and other recreations.

As a chaplain is expected to minister to the whole command as fully as possible, sectarian services are usually avoided, and few chaplains find it practicable or desirable to organize sectarian churches in garrisons or regiments, giving it to be understood that a common ground is taken on which all worshippers can join in the services. No restrictions, however, are placed by army customs, or orders by commanding officers, on chaplains who organize churches of their own creeds, but to do so is of doubtful wisdom, but to conduct services after the modes of the chaplain's church is always permissible.

Chaplains are required to accord to visiting clergymen the utmost freedom to conduct services after the customs of the churches to which they belong.

CHAPTER V.

CAMPS

ASSEMBLY TENTS

In camps it is of the utmost importance that the chaplain be supplied with an assembly tent fully equipped as a social and recreational centre, as well as for religious services. If the government does not supply this tent the chaplain should rustle it up the best he can. One that has been secured by the chaplain, and to the purchase of which officers and men have contributed, will be more highly appreciated and better cared for, than one supplied by the government. The psychology of this is simple, and the chaplain's grip is stronger, as a man who brings things to pass. A chaplain who has not enough initiative, energy and force of character to get a tent, if none has been supplied by the government, should resign or be dismissed for incompetency. This is put-

ting it up hard to the chaplain, but the author of this handbook writes from long experience and knowledge of the problems of army work. He may be permitted to illustrate. When war was declared against Spain, he was stationed near Atlanta, Ga. It was expected that the regiment with which he was on duty would be ordered to Cuba. He at once began preparations. It was believed that troops would be detained in concentration camps until a campaign could be organized, and he felt that his first need in camp would be an assembly tent with suitable equipment. Acting at once on his judgment, he went into Atlanta to solicit funds. In a single day he obtained enough money to procure a tent 40 by 60 feet, and such equipment as he needed, and in a week he had it ready for use.

It turned out, however, that the companies of the regiment were distributed along the Atlantic coast to do guard duty, and he was left at the post, which, it soon became known, was to be a train-

ing camp for recruits and a general hospital, and he turned his tent over to one of the Georgia regiments. At another time, and for different purposes, he needed \$350.00 in connection with his work, being stationed near Omaha. To meet this need, he went to the city, and in a single afternoon he obtained the whole sum. Any chaplain can procure any funds that he needs, if he will go about it in the right way. At another time he needed a tent for his regiment in a training camp. He was stationed at the time near the city of Cincinnati. To rent one was all that was needed. Without hesitation he contracted for one, and its necessary equipment, and had it shipped to the camp. In this case he reported the matter with bills to the Quartermaster General of the Army, and asked that the bills be allowed, and they were allowed, and paid, but he had obligated himself for the accounts, and would have raised the sums among people who were interested in his work, if the Quartermaster had not paid them.

All the stationery, including pens, pencils and inks, were donated by merchants of the city, as well as ample supplies of literature and games for recreation. People, in a locality where troops are stationed, can well afford to contribute money to equip a chaplain for his work, and no chaplain should hesitate to ask for what he needs. Hundreds of thousands of dollars are expended in communities where troops are stationed for the subsistence of a command, and other hundreds of thousands in their pay are distributed through the community. Furthermore, the army is drawn from the people, and why should not the people help the chaplain solve his problems?

The tent should be large enough to accommodate as many as will attend religious services, moving picture entertainments, concerts, theatricals and other forms of entertainment, and in addition there should be space for a small supply store, where a few necessities can be furnished, with which men

cannot encumber themselves. The tent should have a double roof of heavy duck, to break the heat, and in cold weather it should have stoves to make it the most comfortable place in the region, to keep the men contentedly in camp, instead of wandering off for recreations and comforts. The chaplain should have a moving picture equipment of the most improved kind, a phonograph, organ, and tables for games, for letter writing, and for magazines and papers. The tent should be supplied, when possible, with fresh, cold water, and a small lunch equipment, where a sandwich and cup of coffee may be served to keep men from going off to satisfy themselves with the unhealthful foods offered by the irresponsible people, who infest all camps.

To handle such an equipment, the chaplain needs the necessary help to adequately man the institution. For this he can confidently depend on commanders to furnish assistants, as this recreational centre is of the utmost

importance in counteracting outside attractions which allure men to their ruin, and increase the cares of those in command.

In all camps, especially of volunteer and inexperienced troops, indigestion and bowel disorders are frequent from the radical changes of habits and from inexperience in cooking. On account of such minor disorders, the men are not ordinarily sent to the hospitals, but are excused from duty and assigned to quarters. No special diets are possible in company messes, and men suffering from such disorders drag along for days in much distress, while a little care by the chaplain, who should invite them to his tent and serve them with toast, a poached egg, a cup of tea, or a glass of milk, if it can be procured, may win a soul to the Master. The author of this book writes from experience in the Civil War and the Spanish-American War, and has in this way, with the valuable assistance of his wife and daughter,

alleviated the distresses of many scores of invalided soldiers.

The question naturally arises, where did money come from for this ministry. The churches, the Red Cross society, the Woman's Relief corps of the Grand Army of the Republic, any and all gladly respond to appeals for help in times of war. Money and help of all kinds are freely given to him who seeks and knocks at the doors of mercy.

While war conditions exist, the chaplain may depend on the organizations above mentioned to supply him with stationery for his tent, films for his moving picture machine, discs for his phonograph, and money for light diets for invalided men. Most men will gladly pay the cost of such relief, but if the service is free it will do more in winning the hearts of the men to the Master than if paid for.

CHAPTER VI.

CAMPAIGNS

All ordinary camp equipment must be left behind when a command starts on active campaigning, and consequently the chaplain must leave his tent and all other equipment stored with the depot quartermaster, and he must go empty-handed with the command, but the resourceful chaplain is not helpless. His place on the march is in the rear of the command, looking after men who have dropped out on account of fatigue or sore feet, or illness, or overheat, or other causes, and seeing to them, that they are taken care of in ambulances or other transportation, and that they receive medical aid or other attentions, and report the facts to the commander. He should have an ample supply of water in canteens on his horse to share with those who are suffering from heat and thirst, and a supply of first aid

materials, and above all a cheering and helping heart. He should also have at least a limited supply of stationery to enable him to communicate with friends of soldiers who may have met with accidents, or are sick, or have died, and for such other purposes as the exigencies of the service may require. The cases where he may save life and relieve suffering in a moving army are numerous almost every minute, not in his own command only, but in others, as well.

TEMPORARY DELAYS IN CAMPAIGNS

Halts in army movements often occur, when troops are held for developments in front, or for other causes. These furnish the chaplains rare opportunities to relieve restlessness and discontent, and consequent demoralization. On occasions of this kind the writer has repeatedly proposed to the men of the command, in wooded country, to build an arbor in a sheltered place, where they could congregate for recreations, letter writing, comfortable rest and

sociabilities, and also for religious services. He went from company to company for volunteers with axes, and to the commanding officer for teams, and in a short time he had a delightful social centre for the men under an arbor well covered with brush or hay or straw, which took the place of the tent. Neither men nor commanding officer ever refused, and the arbor was a mercy to all, and helped bring contentment, and conserved health, morals and religion.

IN BATTLE

(In some unaccountable way this chapter was omitted in submitting the manuscript of this book to the publisher, and the omission was not observed until the book was off the press and bound. It is too important, in view of the possibilities that troops may be sent to the trenches in Europe, to be omitted. It is therefore added to this chapter, to which it belongs and this accounts for absence of page numbering.)

IN BATTLE

1. The clergyman who has not reached the point of absolute indifference to death in battle, *absolutely so*, that is, if he is aware of the least tint of yellow in himself, should dismiss the thought of becoming a chaplain. If any of our young chaplains doubts his willingness to scout death, he should settle the matter on his knees, and resign if he is not sure of the way he will conduct himself in the shock of battle. The situation of the chaplain is different from that of other officers and the men. They are supported by each other, and the moral effect of being a part of the unit of which each is a member, but the chaplain must act independently and alone. He can sneak, if he wants to. He can seek shelter, and not be missed for the moment, and largely his work is discretionary with himself, as to where in the battle line he shall be. He requires more courage and if *faithful* he will take more risks than other officers. The American Army should not have a cowardly chaplain in it.

NAVE'S HANDBOOK

2. The chaplain should qualify himself to the highest possible degree in "first aid"; in how to stop the flow of blood, no matter where the wound may be, and this requires a practical knowledge of anatomy; how to adjust a man who has fallen with shattered bones, so as to relieve his distress while waiting to be carried off; how to administer sedatives and stimulants to the wounded in the trenches and on the field whom the surgeons cannot reach, including the use of a hypodermic syringe without creating a septic wound and how to sterilize the needle and repeat the use of the syringe without harm to those to whom he may give relief; how most masterfully to help the wounded on stretchers to be carried away; how to manage and direct stretcher squads in getting them back to the surgeons, and how to encourage the wounded, and inspire hope. For the latter he should have enough knowledge of anatomy to be able to make something of a diagnosis. As for instance, I was helping a man off

IN BATTLE

the battlefield of Kennesaw Mountain in the Civil war. A Minnie ball had entered his right shoulder just back of the collar bone, and stopped under the skin at the lower point of the shoulderblade. He was lying down when he received the wound. When, with the help of another soldier, I got him to a place of shelter to rest a minute, he said, "Nave, do you think it will be fatal with me?" I replied, "It looks pretty good to me. As you are not spitting blood, and are not coughing, and you breathe as though your lungs are not filling with blood, it would seem that no large blood vessel has been opened; and you notice that no bones have been broken. I think you were mighty lucky." The man instantly brightened up and took courage. My diagnosis proved to be right, for this man now lives in Los Angeles, over eighty years of age, and we love each other as two brothers.

In the assault on Fort McAllister a captain of our regiment fell. I hurried to him, and helped him to his feet. A bullet had entered his neck on the right

side just above the shoulder, and had come through the left arm just below the shoulder joint, and somehow without breaking the bone of the arm. After we got to a safe place he, too, asked me if I thought it would prove fatal. I carefully looked over the course of the wound, and found that he, too, was not bleeding profusely, and while the ball had passed through his neck, it had missed the neck bones and the windpipe, and the large arteries and veins, and he could swallow, showing that strangely the ball had passed through without doing what all would expect a bullet to do. He, too, recovered and lived many years, and we often talked the terrible time over, for I was his pastor afterward.

These incidents illustrate the opportunities of the chaplain to encourage those who are stricken. I was acting chaplain of the regiment at the time of both battles referred to.

3. The chaplain must provide himself amply on the eve of battle with first aid

IN BATTLE

supplies, with such palliatives, including a hypodermic syringe, and such stimulants, as the surgeon may think best, to be used with men whom the surgeon cannot reach, and who must suffer until they can be gotten back to the shelter where the wounded are assembled for the surgeons. He must load himself with canteens of water and a suitable drinking vessel with a spout to it for men who must not be moved, or cannot hold their heads up and would suffer if moved.

4. The chaplain should have charge of the stretcher squad, and should be with the regiment in the engagement. In defensive battles, he should be in the trenches, quietly encouraging the men by a lofty spirit, reckless of danger, *absolutely so*, for its wholesome influence on the men, and watching for the men as they fall, hurrying to them, and caring for them. *This duty must fall to the chaplain.* Other officers have their duties from which they cannot turn away, nor can the men, for they

NAVE'S HANDBOOK

must defend the trenches, no matter who or how many may fall. No man with rifle or handgrenade can stop to look after dead or wounded comrades; no battery can stop to look after the fallen. So, the only officer to care for the stricken is the chaplain, and he must be instant in service. He must give first aid so as to stop the flow of blood and prevent infection of the wound from soiled clothes and from the earth, where there may be tetanus bacilli. He should give stimulants where needed, or palliatives, and see that the wounded men are gotten out of the way of the men engaged in the battle, and that they are made as comfortable as possible until the assault is over, or a lull occurs, when they may be gotten back to the surgeons. As soon as possible, he should guide the stretcher squad to the wounded, and help handle them. He must know where the wounded are and which of them must be gotten most quickly to the surgeon in order to save life.

In offensive assaults the chaplain

IN BATTLE

must go with the assaulting column, and get as quickly as possible to those who fall, and do all in his power to relieve the distress, temporarily, for he must hasten on to others. Men fall in all sorts of conditions and shapes; sometimes with their heads down in a ditch, or with arms or legs twisted and are helpless to change their positions. Sometimes all that the chaplain can do in the hurry is to help men to be as comfortable as possible, after first aid has been given, and then hurry on. He must range over the whole ground covered by his regiment, so as to find all who have fallen, carefully noting where each one is so as to follow them up after the assault is over.

Many who are wounded are capable of caring for themselves with a little attention by the chaplain. The shock and the excitement of the hurt daze men, and they need to be steadied, and guided to places of shelter to rest and get their bearings. Others get panicky and need to be composed, their wounds

NAVE'S HANDBOOK

not being serious. A sedative may be all that is needed, after first aid is given, to reduce the nervousness and subdue the pain. Whatever the need may be, the chaplain must quickly grasp the best that can be done for each one, until the stress subsides, when all must be seen by the chaplain, following them up to hospitals, and noting all that should be known by their friends.

After the battle is over, the chaplain must not rest until every wounded man has been recovered, no matter what the peril may be in recovering them. *This is his job.* I could illustrate by many incidents, but one will suffice. In the battle of Atlanta, July 22nd, '64, our regiment was in an advanced position, supporting the skirmishers, who were pressed up close to the Confederates. Our orders, in case of an assault in strength, were to fall back to the main line. The assault came in the afternoon, but we lost heavily before we reached the main line, leaving our dead and wounded in the hands of the enemy.

IN BATTLE

After the battle was over the enemy occupied the earthworks, which our regiment had built, and our dead and wounded were between the lines, some of them near the earthworks occupied by the enemy. Some of the wounded were able after nightfall to crawl in to where we could help them, while others had to be rescued after dark.

One of the wounded who had fallen near the earthworks and had crawled in, reported a man lying groaning near him. It was believed to be Lieutenant Larimore of Company H who was seen to fall about that place. I went to his company after dark and asked for volunteers to go with me and get him. All said it would be impossible to get him without drawing the fire of the enemy. Even his own brother refused to go. I stood and shamed them, until one man, a splendid fellow, whose name deserves to be written here, Rawlston, who was not there when I first asked for volunteers said, "I will go with you, Nave," and we started at once with a

NAVE'S HANDBOOK

stretcher. Passing the vidette, who said he could hear the low tones of the "Johnnies," we crawled through the cornfield, flat on the ground, until finally I came to a body, and whispering to him aroused him, and found it was the lieutenant. He immediately began to give expressions of joy, which I had to admonish him to refrain from, lest we draw fire. Hastily Rawlston and I got him on the stretcher and hurried away with him, stooping as low as possible, for the moon was just casting its first rays over the field. I have always believed that the enemy saw us, but were too noble to fire. It was half a mile to the surgeons. We found both legs were broken, and the poor fellow was suffering greatly. We should have had a palliative for him, but in those days we did not know as much as we do now. Before the surgeons could reach his case poor Larimore had paid the price of the patriot, but we had the satisfaction of knowing that he died with his friends. I was with him and held his hand when he ceased to breathe.

IN BATTLE

No chaplain should rest until every man has been recovered.

5. One of the cares of the chaplain should be for the dead. When he finds one of his command who has been killed, he should get his name, and the company of which he was a member, if possible, and all facts concerning him that can be gotten. He should take possession of all the valuables found on his body, making a careful inventory of them, wrapping them up carefully and labeling them, and turn them over to the dead man's company commander to be administered in accordance with Army Regulations. If possible, the chaplain should have some one as a witness to the articles taken from the body.

The chaplain should note carefully the exact places of burial, as mentioned in a previous chapter and give all facts by letter to the friends of the deceased.

6. Through all the excitement, stress and perils of battle the chaplain has great opportunities to comfort the suf-

NAVE'S HANDBOOK

fering, and administer to anxious souls the consolations of religion. He should carry bottles of consecrated water, and wine and some wafers with him so as to administer the holy sacraments to the dying, who desire the sacraments, and at all times he can breathe a word of prayer for divine support and strength for the suffering and dying. He can take the last messages of the dying to the friends at home, and gently close the eyes of the dead soldier in the name of a mother far away.

CHAPTER VII.

FIELD HOSPITALS

The field hospital affords the willing chaplain rare opportunities. Many comforts and luxuries may be obtained by the live and energetic chaplain from the above mentioned societies (see page 41), which could not otherwise be obtained, and supplied to patients, under the direction of the surgeons and nurses.

Numerous letters need to be written to relieve the anxieties of friends at home, and recreations need to be supplied to convalescents, such as games and illustrated papers. Many patients are discouraged, and take none but the dark view of their chances of recovery. The chaplain can render most valuable service to such by lining up for them inventories of their assets, their youth, the tenacity with which life, especially with young men, holds its own with diseases; how hard it really is to kill a

young man, who has not broken his constitution by drink, the use of tobacco and other drugs, and by other dissipations; that if he is consecrated to do the will of his Heavenly Father, there are all reasons why he should recover, and he should throw away all fear and apprehension, and trust in God, and in his physicians and nurses. A short, undertone prayer in his behalf will refresh his spirit, and he will welcome subsequent visits. Often the chaplain's faith must hold men up, until nature rallies.

Letters should go daily to parents and friends of the sick or wounded, giving, truthfully, and yet wisely, the doctor's prognosis of each case, in order that friends may know, and feel certain that they know, the chances for their loved ones. If this work is too heavy for the chaplain, a soldier can, no doubt, be detailed to do the letter writing for him, or some one may be provided by benevolent societies. All such letters can be sent as official correspondence free of postage.

It often happens that sick and wounded soldiers are sent to field hospitals unaccompanied by descriptive lists, as these lists are not available when they are sent back from commands. All chaplains who serve at field or base hospitals, or whose location enables them to keep in touch with such hospitals, should provide themselves through the Red Cross or other benevolent societies with suits of clothes to be furnished to soldiers whose descriptive lists are missing, as neither the surgeon nor the quartermaster can issue clothing without the descriptive lists, and patients may be kept in bed, or in their bed clothes, when they should be up and going about. The writer has clothed scores of such unfortunate men, when, if he had not been prepared in advance to do so, they would have suffered great hardships.

A sad duty is that of officiating at the funerals, and keeping an official record of the places of interment of those who pass away, and notifying friends of the

death, but this is a very important duty, especially the keeping of accurate descriptions of the exact places of interment, which should be done with great care in a book provided for the purpose and kept on file. Another sad duty is the shipment of the bodies of the dead to their friends, and the notification of the shipment with the route and probable time of the arrival of the body.

From time to time, after receiving monies from the Red Cross or other sources, the chaplain should render itemized accounts of receipts and expenditures to those who furnished the funds, not only for his own protection, but for the satisfaction of the donors.

In order to illustrate such reports, and the practical opportunities afforded to chaplains in times of war, the following partial report of the author's work during the war with Spain is included, as a suggestion to chaplains, as to lines of possible work. The author was stationed at Fort McPherson, Ga., situated near Atlanta, which was a training

camp for recruits for the infantry and cavalry of the Regular Army, and where one of the general hospitals in the war with Spain was located:

“REPORT

OF THE WORK DONE BY AND UNDER DIRECTION OF

ORVILLE J. NAVE

Post Chaplain, U. S. Army

FORT MC PHERSON, GA.

IN CAMP AND HOSPITAL

May 1st, to September 15th, 1898

“Feeling that it would be only just to my friends and to the many others who have shown their deep interest in soldiers at this point, and suffering in the hospital, to inform them of the work done in my department; and that as I have been the almoner of monies and other gifts to the soldiers, I should render an account to those who have entrusted me with their gifts, I have prepared the following statement of facts and history of my work:

SPECIAL RELIGIOUS WORK

“There have assembled at this post since May 1st, and been forwarded to regiments of the regular army, about 18,000 recruits. There have been present during May, June, July and much of August from 2,000 to 4,000 of these recruits. There being no other suitable place for religious services, I seated a grove to accommodate 1,200 people, which I preferred to a tent in summer. For evening services this grove was illuminated by gasoline torches. Congregations have varied from 300 to 1,200 or more. Services have been conducted when rain did not prevent, until recently, every evening, and thrice on Sundays. The religious interest has been very deep. One hundred and fifteen persons gave me their names for membership in various churches in the United States, having entered into holy covenant to serve God with all their hearts. These names I have forwarded to the pastors with a statement of facts.

“During these meetings upwards of 800 men have taken pledges of total abstinence from the use of intoxicating drinks to be used as beverages, and more than 1,000 have pledged themselves not to gamble.

“After a busy and toilsome day spent in the hospitals, comforting the sick, restoring hope where it was failing, burying the dead, and in the camp, listening to the requests and complaints of recruits, doing errands for them in the city, certifying their letters, so they could be sent without prepayment of postage, sending off their express packages, obtaining their express matter and registered letters, identifying them for various purposes, etc., it was my privilege to conduct religious services at night with a thousand or more people assembled in the grove. These precious meetings will be a hallowed memory with thousands of men in all time and eternity. Some of them have returned to the hospital here from Santiago, wounded or sick, and from other camps

sick of fevers, and all talk of the inspiring services in the grove.

“The Young Men’s Christian Association established a tent in connection with my work, rendering assistance of incalculable value until September. They furnished the tent with stationery free to all, and with tables for writing letters, reading, games, etc., and kept open house for all who came.

LITERATURE

“Responding to a request that I published in twenty religious and secular papers at the opening of the war, asking for books, magazines, illustrated and other papers, I have received from many individuals and organizations a number of tons of literature, that I have distributed in the hospital at this post, among the recruits, and at camps on the Gulf. This expression of liberality has done much in hospital and camp to relieve the tediousness of camp and hospital life.

LETTERS WRITTEN FOR THE SICK.

“Since the recruit camp and hospital were opened, I have written, with the aid of a stenographer, upwards of 1,600 letters for soldiers, and to parents and other friends in reply to inquiries made by them. The demands on me for information on all conceivable subjects by young men away from home, for the most part for the first time, cannot be imagined. I have undertaken to render cheerful and glad assistance to every one who has come to me for information, counsel and sympathy in trouble, and it has been the greatest opportunity of my life.

HOSPITAL WORK

“About 4,000 sick and wounded have been sent to the general hospital at this post from Florida and Cuba. Many, very many, of them have been extremely ill of typhoid and other serious fevers, besides those who suffered wounds in battle. About 70 have died. This field of ministry has been a most affecting

one, affording widely different opportunities to serve suffering men. Their hopes, fears, complaints and anxieties have been freely revealed. To the chaplain they have all turned for help and sympathy. Many have needed clothing to take the place of that lost in transferring from battlefields or other hospitals to this hospital. Scores of such men have been furnished clothing from supplies provided by noble hearts all over the country, but largely by the good people of Atlanta. It has been my privilege, and that of my wife and daughter, assisted by many helping hands, to dispense these generous gifts. All my time, not otherwise and unavoidably occupied, has been spent with the sick. Their unfailing welcome has been one of the refreshing and comforting features of my work. Many of them have beautifully exemplified the fortitude and strength that come from an experimental knowledge of the Gospel.

"I desire to testify to the uniform courtesy and encouragement I have re-

ceived from the surgeon in charge, in all that I have attempted to do for the comfort and relief of the sick. In addition to the natural duties falling to a chaplain, he entrusted to me the organization and management of the diet system in all the four hospitals, arrangements for caskets for the dead, whose remains were to be forwarded to friends, communication with friends and officers of the deceased, and other functions that naturally devolved on his office, but of which, on account of his numerous and onerous duties, he desired to be relieved.

SPECIAL DIET WORK

“When the recruits began to assemble my wife and daughter instituted a system for supplying light diets to men who, on account of illy prepared food, changes of water and climate, became sick with minor disorders of the stomach and bowels, but who, according to common custom in the army, are not sent to hospital. Surgeons were sup-

plied with tickets that entitled the bearers to meals at our quarters, and were requested to furnish them to such men as in their judgment required special diets. This began in a small way, with two or three at a time; but it soon grew to be a recognized feature of the post. A set of vacant officers' quarters was set aside by the commanding officer for this purpose, where an unique ministry to sick and convalescents has gone on throughout the summer, and is now in progress, serving from 250 to 350 meals per day. Here the men with camp diarrhoea and the convalescents from wounds and fevers have found a mother's and sister's care. Here gentle and loving hands, not of my own home only, but of other officers' families and gentlewomen of Atlanta, have furnished toast and tea and coffee and poached eggs and milk and numerous other delicate dishes, prepared with tender care and served with love to the gallant sons of the nation. It has been a magnificent labor of love. Many hands and hearts, un-

recompensed except by gratitude, have seized the opportunities afforded to show their love of men under the Flag. If any persons anywhere doubt the sincere loyalty of the noble women of the South they need only to visit "Mrs. Nave's Kitchen" to see the proofs of love of the Flag and those who are ready to die for it, in the labors of a corps of gentlewomen of Atlanta, who come daily to wait on table where a hundred emaciated, wan soldiers are being carefully fed. The prodigious work done has a faint suggestion in the single fact that upwards of 2,000 dozen eggs have been used in feeding these sick men.

RED CROSS

"On the 3rd of August the Red Cross, having heard of the good work being done in this "Kitchen," sent an agent to investigate it. He immediately offered to pay all bills contracted and to supply all its needs. This work had gone on without guarantees from any source except my own, until its bills amounted to

\$60.00 per week. Although a work of faith and endeavor, the streams of help had set in so as to quite meet expenses. With this great society behind it, its capacity was immediately doubled, and its work correspondingly increased. It is now known as "Mrs. Nave's Red Cross Kitchen," and is equipped to serve over one hundred convalescents at each meal, and send many special diets to the wards of the hospital. This great work has stood between the recruits and that widespread, and too often fatal disorder, camp diarrhoea, and between the convalescing fever patients and dangers of relapses from the heavy diets of the general mess, where men are fed as a mass rather than catered to as individuals. The number of relapses in the history of over twelve hundred typhoid patients is regarded as remarkably low on account of the excellent work done in this Kitchen and others modeled after it.

RECEIPTS

“The following is an exhibit of the monies received by myself and wife. Except in the case of the Red Cross, whose supplies came in bulk, we do not attempt to itemize the many packages and boxes of supplies furnished by individuals and associations, containing fruits, canned goods, jellies, groceries, clothing, towels, sheets, pillow cases, bandages, underwear, sleeping shirts, socks, slippers, pajamas, handy cases with needles, pins, etc., tooth brushes, combs, etc., etc. Complete lists of these could not be obtained, as they were often left at our quarters or sent by freight with no names of the donors accompanying by which to identify them. Boxes have been received from different States of the Union, sent usually by benevolent societies.

“SUPPLIES SENT BY AMERICAN
RED CROSS

Five boxes of apricots, dried.

Two boxes of cocoa.

Ten dozen toothbrushes.

Three bbls. rice.

One bbl. peas.

Six cases farina.

Two bbls. barley.

Three cases oatmeal.

Three cases bouillon.

One case beef extract.

Ten cases canned soups.

Ten boxes dried fruits.

Two cases bouillon.

Five bbls. pilot bread.

Three boxes ginger snaps.

Twelve cases canned tomatoes.

Ten cases condensed milk.

Four cases tapioca.

Twelve cases corn starch.

Five cases gelatine.

Ten cases breakfast food.

Two bbls. salt.

Two boxes sapolio.

Four boxes pearline.

Three boxes lye.

Twelve cases fruit.

Three bbls. oatflakes.

One case extracts.

Seventy-five boxes Ivory soap.

Four cans of coffee (crated).
 Three cases of julienne soup.
 Three cases of consomme soup.
 Four cases chicken soup.
 Two cases clam bouillon.
 Five boxes prunes (dried).

"CASH RECEIVED

JUNE 2—Woman's Relief Corps, G. A. R., Atlanta.....	\$ 8.76
Private Woelk, deceased.....	.35
JUNE 10—Woman's Relief Corps, G. A. R., Atlanta	20.22
" Mrs. Woodward, Atlanta.....	5.00
JUNE 15—Rev. J. T. Roberts, New York City	5.00
Mr. O. W. Binkerd, New York City	1.00
Postage stamps from a lady in New York25
JULY—Mrs. Baggert, Fort McPherson.	.25
JULY 11—Mrs. Captain Dove, U. S. Army	25.00
Miss Junia McKinley, Atlanta....	.25
Second St. M. E. Church, Zanes- ville, O.	10.00
Lieut. Gerhardt, U. S. Army, Fort Russell, Wyo.	5.00
Rev. Dr. Melden, Clark University, Atlanta	2.00
Rev. J. C. Murray, Clark Univer- sity, Atlanta	1.00
JULY 16—Mrs. Captain Stafford, Fort Russell, Wyo.	5.00

M. E. Church, Granville, O.....	2.00
Mrs. Sid Holland, Atlanta, per Miss McKinley	1.00
JULY 25—Young Ladies' Relief Associa- tion, Atlanta, per Miss Mor- row	10.00
Private Clark25
First M. E. Church, Atlanta.....	23.90
First Baptist Church, Atlanta....	47.75
Rev. C. E. Barnes, Zanesville, O...	2.00
Lieut. Moody, 20th Inf.....	2.00
Woman's Relief Corps, G. A. R., Atlanta	6.00
Woman's Relief Corps, University Place, Nebr.	5.00
Miss M. B. Weaver, for Ladies of Leavenworth, Kas.	10.00
Collection from Soldiers.....	1.41
Atlanta Chapter, D. A. R.....	5.00
Mr. Smart, Atlanta.....	5.00
Hilburn and Bowden, Atlanta.....	3.50
JULY 27—Mrs. Capt. Dove, U. S. Army	5.00
Cash from four soldiers for hym- nals	4.00
Mrs. Harry Scott, Atlanta.....	1.00
Young Ladies' Relief Association, Atlanta, per Miss Morrow...	5.00
Mrs. Zimmerman, Atlanta.....	1.00
Street car tickets from Atlanta St. Railway	7.00
Mr. Alex. Meyer, Atlanta.....	10.00
AUG. 1—A Soldier25
AUG. 2—Mrs. Meyer's Maid.....	.50

FIELD HOSPITALS

61

Mrs. J. L. Gilbert, Quincy, Fla.	1.00
AUG. 3—Epworth League, Decatur, Ga.	5.00
AUG. 5—Woman's Relief Corps, G. A. R., Atlanta	40.00
AUG. 7—Mr. Beecher, Atlanta.....	1.00
Soldiers' and Sailors' Aid Society, Delaware, Ohio	25.00
Vivian Waller, Hickory, Ky.....	2.50
Rebate on underwear for soldiers from Inman, Smith & Co.....	1.50
AUG. 11—Woman's Relief Corps, No. 59, G. A. R., Buffalo, N. Y.....	10.00
“ 12—First Presbyterian Church, Atlanta, per Dr. Holderby....	11.50
“ 17—Ladies' Society, Indianapolis, Ind.	15.00
Rev. W. R. Holstead, Lincoln, Neb.	4.00
“ 19—Miss Florette Sissel, Macon, Ga.	54.00
Mrs. Maj. Dodge, U. S. A.....	10.00
Private Fellows	1.00
Private Greene50
“ 26—J. H. Baker, New York City.	35.00
Mrs. H. E. Remington, Sedalia, Mo.	1.00
Contribution by Soldiers.....	2.61
Miss Walker, Cleveland, O.....	1.00
Alfred Lyons, New York.....	5.00
F. S. Nave, Morristown, Ariz.....	10.00
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Total miscellaneous cash receipts...\$484.25	
American Red Cross, per Stephen E. Barton	835.00
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Total from all sources.....\$1,309.25	

DISBURSEMENTS

Mrs. Nave's Dietary Kitchen for Invalid Soldiers, as per Bills and Accounts

JUNE—Groceries, including bread, butter, eggs, etc.....	\$ 18.75
Milk	10.00
Ice	2.00
Fuel oil for coal oil stove.....	4.13
Servant	2.50
JULY—Groceries (bread, butter, eggs, etc.)	51.36
Milk	22.00
Ice	4.08
Fuel and coal oil.....	4.13
Servant	8.00
Cash for lunches on train.....	2.00
AUGUST—Groceries (bread, butter, eggs, etc.)	346.84
Beef, for roast and beef tea.....	37.00
Milk	90.65
Ice	4.08
Fuel and oil	5.00
Servants	39.35
Kitchen furniture	32.76
Printing	1.25
SEPT. 15—Servants	32.00
Groceries, etc.	173.42

Expenses of Religious Services in the Grove

JUNE—Gasoline torches and gasoline...	4.90
Seating the grove.....	56.00
Singing books	42.48

FIELD HOSPITALS

63

AUGUST—Salary of Rev. J. A. Jensen, assistant	10.00
Street car fare, Rev. J. A. Jensen..	1.65
Gasoline	2.60
SEPT.—Street car fare for Rev. J. A. Jensen	7.00

Miscellaneous Expenses

JUNE—Account book40
Street car fare.....	1.70
Stenographer for correspondence with friends of the sick.....	10.00
Stationery, postage, rubber stamp, typewriter ribbon	2.85
JULY—Eight dozen suits underwear for Santiago soldiers	57.99
Freight on reading matter for sold- iers66
Stenographer	15.00
Rev. Phillips, for gasoline at Waco	2.50
Railway and street car fare and tickets	3.00
AUGUST—Stenographer	20.00
Atlanta Dairy, for milk to meet an emergency in hospital.....	4.00
Printing	4.80
Street car tickets.....	5.00
Telegram for a cook for kitchen..	.50
Stationery	2.00
Rev. Phillips, for stationery at Waco	5.00
Drayage25
Cash to J. A. Jensen.....	10.00

Gasoline	2.40
Salary Red Cross nurses.....	127.00
Malted milk	2.50
Expenses Red Cross nurses to N. Y.	2.00
Expenses Red Cross nurses to Lithia Springs	5.00
Telegram to Dr. Swift.....	.30
SEPT.—Board for Red Cross nurses...	62.84
Salary for Red Cross nurses.....	53.00
Expenses for Red Cross nurses to N. Y.	6.00
Express charges on stationery....	.65
Street car fare for Rev. J. A. Jen- sen	7.00
Room rent for Red Cross nurses...	10.00
Stenographer	10.00
Printing	6.00
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Total disbursements	\$1,456.27
Advanced by myself.....	147.02

The Red Cross, of its own initiative, availed itself of our organized work, after investigating our methods, and guaranteed all expenses already incurred by us. Supplies came from far and near through grateful letters sent by soldiers to their friends and the natural publicity which such work receives. We were too busy to install any system

for financing our work, but ample funds and clothing came to us.

It is to be hoped that the foregoing report may suggest to many chaplains some practical lines of efficient ministry. Each situation must suggest its own lines of work, but in all training camps and field hospitals the devoted chaplain, who has initiative and grasp, can find all he can do.

The ready assistance and splendid support given this hospital and camp work by the people, not only of Georgia, but of the people over the country, illustrate the ample help that a chaplain may count on if he goes forward with faith, courage and grasp of opportunities. It can be put down as certain that in every camp of recruits and every general hospital there are equal opportunities to save life and mitigate distresses that came to me in this one.

CHAPTER VIII.

CONVALESCENT, REFUGEE AND PRISONERS OF WAR CAMPS

CONVALESCENT CAMPS

At the bases of all armies, there are camps for convalescent soldiers, soldiers who have been found to be incapacitated for hard service on account of physical disabilities, perhaps recently developed, who could not endure the hard service of campaigning, and those who have sufficiently recovered from wounds or diseases to be shipped back from the front to be furloughed home, or to be cared for until they are able for duty at the front. These, too, are often without their descriptive lists, and cannot be supplied with clothing by quartermasters, except where special orders have been issued by the Department. Often these camps are crowded, and the invalids greatly need to be looked after by a chaplain. Every chaplain who can

reach these camps should do his utmost to alleviate the distresses that prevail, and bring encouragement and hope. There is scarcely any situation into which a soldier can fall that is so discouraging as an invalid, or convalescent camp, and none where an alert, sympathetic chaplain can do more good. They occupy their time rehearsing to each other their misfortunes and illnesses, and add to each other's miseries. A thousand and one things need to be done for these men, and a thousand complaints to be heard, and sorrows to be soothed. The invalids are usually low-spirited, and need encouraging. They see only the dark side, and often need that their assets of chances for recovery shall be lined up for their encouragement and prayers be offered in their behalf.

REFUGEE CAMPS

In the rear of all armies are refugees, who are destitute of the commonest comforts, and are absolutely helpless. No chaplain can afford to pass by these dis-

tressed human beings, as the priest and Levite passed the man on the road to Jericho. He must be the Good Samaritan to them. He should do everything in his power to alleviate their distresses, securing medical attention for them, connecting them up with the Red Cross representatives and supplies; soliciting temporary issues of rations to them, and rendering such other services as it may be possible to give.

In these camps are the aged, sick, cripples, women and children, as well as men. All are destitute. Clothes are needed for women and children; bedding is most urgently needed; invalids need to be cared for, and the dead to be buried. One's heart almost breaks, as he sees the destitution and distress that can, at best, only slightly be relieved. This is the chaplain's opportunity. He is the angel of mercy. He must be sympathetic, resourceful, quick-witted in solving difficulties and ready to carry burdens. There should be no limit to his efforts to alleviate their distresses.

The chaplain should realize that he is the one officer, whose mission is that of sympathy, mercy and help; and that no field should escape his careful and devoted attention. Any chaplain, who does not put a high estimate on the services he can render to the distressed and suffering, should be gotten rid of, and an efficient, zealous minister be put in his place. The fact is there is little time for a chaplain to sleep, in the stress of war. Many do not realize this, and they move at a slow pace, while distress is all about them. They are drones and in the way. Too little has been required and expected of chaplains. Of all officers they should be up to the highest standards of efficiency. Their functions, ministering to the minds, hearts and spirits of men and to the physical comforts, touch all classes, officers, men, families, everybody, and all the time, and everywhere. Somewhere, at all times, especially in war, some screw has gotten loose, some cog has slipped in the working of the machine, somebody has been careless,

and helpless people are suffering. Many, too many, officers are not equal to the responsibilities with which they are charged, and in consequence hardships are being endured, which should be relieved. In the Army, as well as in other walks of life, there are those who are faithful, and those who are not faithful. It is the business of the chaplain to find these, and help. His is the sympathetic wire in the whole system of the command.

PRISONERS OF WAR

Prisoners of war constitute one of the greatest problems in war. They are alien to the nation; have been instruments of death to the armies that have captured them, and naturally, are an unwelcome burden. They require guards and must have rations and clothing and other comforts that are needed by the offensive forces, and are an unwelcome care. It is difficult to feel an interest in their welfare. Officers in charge, and guards, all feel it a hardship to take care of them. Yet they are human beings,

and are consciously in an enemy's country, and among enemies. The psychology of the situation on the prisoners' side can easily be conceived by imagining a change of situations. Their captors speak, perhaps, another tongue; they are in a strange land; they are destitute; they are cut off from communication with their kindred; they are apprehensive of vengeful hardships. Of all situations into which one can fall, theirs is one of the most distressing and disheartening.

Here is one of the greatest opportunities of the chaplain. These are human souls; they are brothers. It is with this feeling that he should go among them. He should go as the Master came to a sinning world, with compassion and love. Instantly he should apply the spirit of brotherhood to the situation, and find out all the needs of each man, as far as possible, and then do everything possible to supply those needs, and bring physical comforts as tokens of brotherly love. This

is another opportunity to exemplify the spirit of the Good Samaritan, and any chaplain who does not interest himself in lofty service to prisoners of war, should be hurried off the scene, and a true servant of the Master be installed in his place. The Scriptures say, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

Officers in immediate charge are not expected to look after the mercy side of the situation. This belongs to the chaplain. If there are sick, or wounded, he should leave nothing undone for their comfort. He should carefully observe the treatment given prisoners by officers in charge, and if unnecessary hardships are laid on them he should take the matter up at once with those who are responsible, and if no change is made, he should go to superior officers, and furnish all the facts, and intercede in behalf of the defenseless prisoners. The

Golden Rule should play large in the case.

Of course chaplains are not assigned to prisoners' camps; therefore, any ministry given by a chaplain must be voluntary, and sought by himself. What a sad comment on any chaplain, if he were near a prisoner camp, and did not give it devoted attention!

His duties are not only to relieve physical distress, but to give spiritual consolations as well, and if his services will be accepted, he should hold religious services among the prisoners, just as he would among his own command, even if only through an interpreter. If there are articles needed, which can be purchased, and prisoners can pay for them, the chaplain, under the direction of the officer in charge, should do all errands for the prisoners that he can. He should write letters, if letters can be gotten to friends, and do any service which a brother should do for one in distress and misfortune.

The chaplain is the humanitarian of a command. No other officer is expected to make it his business. This is the business of the chaplain.

CHAPTER IX

DISCIPLINE AND EFFICIENCY

Discipline and efficiency are chiefly mental and spiritual, that is, they reside in the moral and mental attributes of the individual. Mental and moral disorders lower both discipline and efficiency. In modern warfare, as never before, the mental and moral faculties must play parts never before required. The highest sense of duty must dominate the soul; a sense so strong that no desire, no habit, however long it may have been indulged will be permitted to rule in one's life, if it will interfere with efficiency. In the soldier and sailor of today, the finest and best mental and moral motives and action are required. Almost all movements are en masse and in team work. Every member of each unit must be in perfect condition, mind and heart. Cowardice or half-hearted performance of duty on the part of any one member

of a unit may defeat the efficiency of the whole organization. Lowered physical or moral tone of one member at a crucial instant, may cost the lives of all, or defeat the whole part to be performed by the unit. All attitudes of the mind and heart of each individual member of a unit of a command toward obligation and duty, whether elevated or low, and whether elevating or lowering in their influence on others, figure in determining the efficiency of that unit.

The hobo and other men of low mental and moral development, have no place in battle lines of today. A battery or machine gun, or their supports, operated by any but men of absolute dependability is an element of weakness instead of strength. Men operating even the trucks of an army, who are not dependable, whose sense of duty is not supreme, are broken reeds. Moral qualities must dominate, or defeat is sure. It is the moral forces of the Germans that have made them formidable. In war with the Germans the Americans

must more than match the Germans in morale and mental efficiency. None but the best can win. As the attributes that must win belong to the mind and spirit, the chaplain becomes one of the most important officers in a command, for it belongs to him to promote those attributes of the spirit, which bear the fruits of discipline and efficiency. Never before was he so important to a command as now. It has, therefore, become imperatively necessary that chaplains should be especially fitted to conserve the efficiency of the commands to which they are attached; that they should have expert knowledge of temperamental eccentricities, defective mental and moral developments; infirmities of the will, defective co-ordination of the brain with the eyes, ears, hands and feet; that they should understand the physical, mental and temperamental causes which lead men to immoral indulgences, which lower efficiencies, and the latest conclusions in psychopathic studies of low mental and moral devel-

opements. They should be thoroughly informed as to the remedies which will contribute to normality, to enable them to help make the best and most efficient soldiers of the varying values of the men of a command. They should be such for these elements in men belong to the mind and spirit; they are spiritual. In the industrial and commercial worlds it is now understood that all these qualities enter into ratings for efficiency; that immoralities, and mental and moral under developments, lower efficiency and commercial and industrial values; that high moral developments, and high co-ordination of mind and body, increase efficiencies and commercial and industrial values; that all team work requires the most perfect operation of all the parts. What is true in the industrial and commercial worlds is also true in modern warfare, for the fighting machine must work with precision and exact certainty. This it cannot do if its parts are defective from vicious indulgences. It is known that a single drink

of alcoholic liquors lowers the certainty and exactness of action in co-ordinating the brain and members of the body; in other words, the spirit cannot function the brain and body of a man who has thrown the monkey wrench of alcohol into the gearing of the machine. It is known also that a night of debauch with women has a like lowering effect on the vital forces, and that the best service of mind and body cannot be rendered. Indulgence in drugs produces like effects, and for reasons which cannot be so easily demonstrated, the vice of gambling unnerves the mental and moral system, and the gambler is a defective unit in any team. All mental and moral vices seem to work like results. Deep discontent, a soul that is dissatisfied and uncontrollably unhappy, is below normal in team work, and almost all modern warfare is in team work, where every part must be in the most perfect adjustment and condition. There must, therefore, be no misfits of any of the parts. Low mental development or moral sense

in one member of a unit, may so impair the efficiency of all, as to defeat its purpose.

In every command there is what is called "the awkward squad," which is subject to extra drills in efforts of the commanding officer to bring the men of the squad up to the standards of the rest of the command. It is now known by psychologists that many forms of awkwardness are the results of defective co-ordination of the brain with the nervous and muscular systems. Drills and hard work remedy the troubles with some of these men, to some extent, but it is doubtful if they can be made efficient members in team work. These men should be carefully studied by the chaplain, if they are the subjects of hardships, in order to discover the causes and possible remedies for their "awkwardness," and if their faults are not the results of carelessness, the chaplain should recommend that they be given such duties as they can perform ef-

ficiently. *Behind most faults are defects which should be understood.*

It often occurs that a man is disciplined for failing to perform his part, which was attributed to obstinacy or wilful neglect, when the cause was in a defect for which the man was not responsible nor blamable. Army Regulations now require that all men against whom charges have been preferred, shall be sent to the chaplain for examination. Chaplains should therefore be expert in discovering every defect which prevents the spirit from functioning the man, and they should know the causes of such defects, and the remedies that should be applied. They should be capable, spiritual physicians, and should be masters in their field. They should be so learned in mental and physical phenomena, as to be able to diagnose mental eccentricities, and trace them back to their causes. These causes may be in heredity, childhood training, home ideals, influences of youthful companions, youthful vices and other vicious influences. They should be

able to discover mental and constitutional misfits of individuals, who "cannot keep step," and in all evolutions fail to act with precision, and who do not yield to discipline, and they should be able to advise, after examination, as to the best adjustment of each of such, to functions for which each is adapted. It is as impossible to make an expert rifleman or artilleryman or cavalryman of every man, as it would be impossible to make a musician or sculptor of every man. Many a poor fellow has been disciplined, who should have been quietly transferred to a form of service to which he was adapted. Perhaps he should have been made a horseshoer, or carpenter or teamster, or have been transferred from cavalry to infantry or artillery, or from artillery to infantry, or cavalry, or he should have been discharged as a defective. Such problems belong to the expert psychologist and moral specialist, and the chaplain should be such. If he is not, he is in the wrong place. The war machine must have the best in this

20th century, and especially in war with the Germans.

Men addicted to alcohol and other vices are following their lines of least resistance on account of certain mental, moral and physical disorders, which they do not, themselves, understand. These disorders are frequently amenable to wise treatment by suggestion and other sympathetic instruction and help, as is daily demonstrated in innumerable cases. In the army the only treatment in the past has been to punish by confinement in guardhouse and other hardships, but it is to be hoped that better methods will grow out of referring men charged with breaches of discipline to chaplains for examination and correction.

Chaplains should be fully informed on the latest conclusions in penology and criminology, in order to recommend to courts, when cases are referred to them, the best methods, not of punishment, but of correction, and to point out to courts the best that is known in civil treatment of misdemeanants and felons. The pub-

lic consciousness is awakening to the wrongs done to many unfortunates whom society has punished instead of correcting. Careful study is being given to the causes and conditions which lead to crimes and misdemeanors. It is now known that a very large percentage of men and women who have, in the past, been cruelly punished, have been the victims of misfortunes, which were the causes of their misconduct, instead of their being depraved as had been supposed. For example, 75% of inmates of correctional institutions, as well as many in the army and the navy, are from broken homes; that is, homes where parents have separated, or one has died; where stepfathers or stepmothers have come in, or where the children have been scattered; or from homes where the widowed or forsaken mother was weak and indulgent, and the boys have grown up without the strong hand of a father; or from homes in which the step-fathers or step-mothers have been brutal, and have driven the sons away

from homes. These men and women have had little or none of the restraints that curb childhood and youthful inclinations; they have simply run wild; they have had little of the discipline of school training, no Sunday-school or church instruction or influences, and consequently their moral faculties, such as dependableness, trustworthiness, sense of duty and responsibility, and other qualities of character, have not been developed, nor respect for law and obligations. They are now classed as moral defectives, and are not as blamable as has been supposed. It is on this homeless, drifting, restless class, undisciplined, and rejected by industrial and commercial concerns, that the army, in times of peace, and to an extent in times of war must too largely depend for recruits. The service that the Army renders society in disciplining these unfortunates, and returning them to civil life to become good and efficient citizens, is not known to the public.

With these are the opportunities of

the chaplains, as their defects are moral and mental, and largely amenable to careful treatment. They require instruction in the necessity of discipline and self-regulation; and to learn that not only in the Army, but in civil life, as well, and in industrial and commercial life, even in the home no one can have his own way, but must submit to rules of conduct; that no railroad, no banking house, no factory, no home can be operated without rules, and the rigid enforcement of its rules; nor can an Army. They should be instructed, therefore, that one of the first things for them to learn, in order to get along well in this life, and especially in the Army, is to be obedient to law, rules and regulations; that those who reach the highest positions in the world are the law-abiding, and faithful men, whose moral senses are keenest and truest.

Chaplains should know the latest and best methods of developing the belated faculties. They should know the symptoms of defects in moral development,

which exhibit themselves not only in the vices, but in such mental disorders as restlessness, discontent, insubordination, intolerance of restraint, neglect of duty, unreliableness, carelessness, and many other distempers of mind and heart. All who exhibit these traits should be sent to the chaplain of a command, for each of these, and many other such, indicate defects in the moral constitution, which should have specific, and well directed treatment.

If a clergyman is not qualified to handle defectives and be useful in making good soldiers out of the materials at hand, and point out those who, on account of mental or moral defects, cannot be worked into well disciplined and efficient soldiers, he should not seek the office, and if he should apply for it, he should be rejected.

METHODS

The chaplain should promote discipline and efficiency,

1. By developing esprit de corps in the command, for this has, in a high de-

gree, to do with the morals of the command. In each organization, squad, company, battalion and, finally, in the regiment, he should hold up high ideals of soldierly conduct and discipline. He should arouse emulation for low court-martial records, each unit seeking to be the lowest in the whole command, the banner unit for lowest records of men who have to be disciplined, and the highest records for exact efficiency, for quickness of action and for absolute dependability. He should arouse pride in neatness in appearance, neatness of quarters, and mighty determination to have the highest records for freedom from the vices of drink, gambling and lust, which lower efficiency, and tarnish the good name of the unit. He should stimulate pride in the good name of each unit, squad, company and battalion, for soldierly bearing and a reputation for gentlemanly conduct in civil communities, in short, the ideal unit in the whole organization. He should arouse a universal emulation for efficiency.

No better proof of the usefulness of a chaplain could be given than that he has been an inspiration to the command to score high records of character, for character is the basis of efficiency.

2. He should promote discipline and efficiency by reducing the vices in the command to the lowest possible minimum. He should have a zealous ambition to keep the hospital, guardhouse and court records of his command down to the lowest rate possible. Venereal diseases and alcoholisms often swell the hospital records, and drink swells guardhouse and court records. All are indicative of the morals of a command, and should arouse all the powers of the chaplain, and through him of all disciplinary officers, to bring up the standards of conduct to grades that would reflect honor on the command. In this he should invoke the assistance of all officers and non-commisioned officers, showing them the recognized effects on the mind and moral sensibilities, and in co-ordinating the will with the members of the body,

of indulgence, even in moderation, in any of the vices; that disregard for these facts, now so well known and accepted, discredits all managers, superintendents and disciplinarians. He should show them the latest conclusions in psychology, as indicated in the industrial, commercial, and economic worlds, and by efficiency experts, of the effects of the vices; that the virtues, the moralities of self-discipline and self-restraint and uprightness of character are the powers that win in the struggles and contests of this life, and are absolutely necessary in the mortal conflicts of war. He should show how in accident records, and in trial cases in courts, of liabilities of employers, men's indulgences in drink, even in a single drink, and other vices, take large places in defences; that any debauch lowers efficiency and dependability for days after the indulgence; that the Army must accept these findings, and for modern warfare it must require standards of conduct never before thought of.

These doctrines should be taught, "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little," to the whole command; that as repetition and repetition in drills are necessary to precision and certainty of action, so moralities must be practiced and practiced, until they too become undeviating habits of mind and body; that the essences of the soul, which are our only support in times of extreme stress, excitement and peril, must be cultivated and cultivated, and developed and developed, and that this can be done in no way but by installing them in the life.

As the wayward, reckless, drinking, gambling and licentious men of a command lower its discipline and efficiency values, especially in modern warfare, they are the serious problems of disciplinary officers. The trouble with them is mental and moral. The difficulties in making good and efficient soldiers of them are great. They add to the hospital burdens, to disciplinary

cares, to courts-martial records, to guardhouse losses of time and service, are demoralizing in their examples and influences on the command, and they disgrace the service in the eyes of the general public. Many such are mental, moral and physical defectives, victims of unfavorable circumstances in childhood and youth, of evil surroundings, of broken families, of inherited traits and of evil examples and influences of depraved companions; they are unfortunates to be pitied rather than despised. These are the moral problems of the chaplain, just as the physically sick are the problems of the surgeon. Each case should be diagnosed, the causes sought out, the remedies prescribed and the nursing followed up, so that the moral and spiritual patients may understand themselves, and help save themselves. Some should be referred to the surgeon for examination for adenoid troubles, for results of accidents affecting the brain, and other physical irregularities. Stimulents of all kinds should be held

under suspicion in studying their cases, including coffee, which with some nervous temperaments is used excessively and keeps up tensions of the nerves, which add to existing troubles.

Every class of mental and moral delinquents should be studied under the light of the latest methods. The chaplain should be familiar with the Benet and other systems of tests, including tests which reveal the moral sensibilities, in order to understand his cases, and wisely treat them. In industrial and commercial institutions, defectives are simply discharged, and let sink down to the level to which their conditions condemn them, but this is not the case in the Army. Men are never discharged, so long as there is any hope of adjusting them to useful service. Therefore, the chaplain should bring the best that is known in mental science to correct unfortunates whatever may be the causes that reduced their efficiency, in order to make them useful members of the command. In handling such cases he should

appeal to every motive that will inspire self-effort, and develop latent powers. Powerful appeals to the emotional nature, such as were used in "old-fashioned revivals," where fear and hope played on the sensibilities, are now known to have psychic effects of the highest value with certain natures, and especially with the kinds above described. Deep emotion seems, in cases, to remove impediments which have interfered with the free circulation of arterial blood in certain groups of brain cells, which the spirit should function in moral decisions. With certain temperaments strong religious appeals bring fruits in reform.

Total abstinence pledges from all vices of the mind and body that lower efficiencies have their place and value in character growth of a soldier. Personal consecrations to the highest ideals in life, and frequent, formal, public professions of a determination to attain to such ideals, and of reliance on the Divine power to keep steadfast, are of the utmost value. They are to the mind and

heart what the setting up drills are to the soldier's body. Frequent testimonies to others of what one enjoys from such a life in contrast with the smittings of conscience that one suffers in a life of self-indulgence, are to the mind and moral nature what gymnasium drills are to the body. Efforts to pull others up to the higher plane of living is the most effective exercise in developing strength of character, and resistance to the influences that tend to drag one down. Joint efforts of officers and men along these lines, in the name, and for the purpose, of scoring high records of discipline and consequent efficiency, would produce wonderful results. Officers, who understand the psychology of such mental and moral exercises, will do well to join with the chaplain in such a gymnasium.

3. He should promote discipline and efficiency by contributing, in every way possible, to the contentment of the command, for discontent and restlessness lead to vices which reduce efficiency. The chaplain should, therefore, encour-

age healthful and useful recreations and amusements. Garrison and camp life are monotonous, and many men become restless in their idleness. Few men are studious, or serious, or inclined to self-improvement in leisure time. This may be deplored, but must be accepted as true. A few may be stimulated and guided by the chaplain in courses of study to fit themselves for useful careers in civil life, but the many must have amusements and recreations. Good morals, contentment and consequent efficiency with young men of army type require wise and careful attention to the matter of recreations and amusements. Jointly with other officers and non-commissioned officers, the chaplain should encourage ample provisions to this end, and show himself in sympathy with those who need recreations and amusements, remembering that few are as mature as himself, as religious as himself, as sedate as himself, as exacting in their tastes as himself; that what would appeal to him, and interest him, may not

appeal to the ordinary young fellow, and therefore, he must adapt himself to the requirements of the men whom he seeks to benefit. Amusements can best be worked out by committees composed of representatives of the officers and enlisted men. In counsel with these committees, the chaplain should not undertake to draw the line against any amusements except those which are immoral and degrading, and he should tolerate any exhilarating and amusing but unquestionable features, that will contribute to cheerfulness and contentment, and act as a counter to outside attractions, which are demoralizing, and lead to degrading associations.

CHAPTER X.

CHURCH AFFILIATIONS

The chaplain should, tactfully and quietly try to connect up each officer and enlisted man with the church with which he was affiliated at home, if he had such affiliation before entering the Army. He should arouse in former pastors and Sunday-school teachers an abiding interest in him, suggesting to former church friends that they keep up cordial relations, remembering him at Christmas times, and recurring birthdays and other occasions, with tokens of remembrance and esteem. The people at home and the churches should have awakened within them a deep interest in the officers and men, who serve their country. This should be a part of the chaplain's work. These men are too much forgotten. (See supplement, pages 111.)

It is suggested that chaplains carefully and wisely seek to affiliate together

in fellowships all men of the same religious faith, in order to strengthen each other, to chum together, to admonish each other against the temptations of army life, and to make ideal soldiers of themselves; for example, to find a good, sensible young Methodist, and set him quietly to finding other Methodist boys, and they others, until all have been discovered, then have them elect one as leader, and guide them in cementing themselves together in good Methodist fashion, and urge them to chum together, as brethren. He should do likewise with all denominations, and then federate them into mutual friendships and fellowships, creating a united force for good character and against demoralizing influences, cultivating among them an esprit de corps for the highest Christian and soldierly character and conduct, and for the good name of the command, a force against all vices and disorderly conduct.

In a body of young men, such as seek the army, the chaplain must depend

largely for results on methods of indirection. Few, comparatively, will attend religious services; few will join Bible classes; few will openly take religious vows; few can stem scoffing at religion, and it is best not to expose those, who are willing to make public professions, to the hardships that are imposed by scorners at religion, requiring them to be conspicuous in manifestations of piety. Public religious worship, religious song services, the sacraments, public and private devotions, Bible classes, and, where there are children, Sunday-schools, all have their places in army work, but the daily work along lines indicated in the foregoing suggestions, may be expected to bring the largest results in character building, which is the first aim of the ministry.

CHAPTER XI.

MISCELLANEOUS DUTIES

SCHOOLS

Schools for enlisted men are usually superintended by chaplains. They are attended with many difficulties. Under Army Regulations, the soldier who is on duty as guard is, of course, relieved from attendance at school while on guard. His night being broken up by walking his beat two hours out of six, he is relieved from all duties, usually, on the day he comes off guard to enable him to rest. The next day, according to custom, he is on fatigue duty, making three days in succession, when he is excused from attendance at school. In some commands the commanders impose guard duty as often as once in five to seven days, at least once a week. The soldiers, who are required to attend school, may get in four days in school in a week if their time for guard duty happens to

come on Saturday, while those whose guard duty comes on other days may have as few as two days in school. This is discouraging to both the teacher and student. Many efforts have been made to overcome these difficulties, but without satisfactory results. Night schools, with voluntary attendance, bring the best results, but under existing conditions effective efforts are heavily handicapped.

Everlasting, unabating enthusiasm on the part of the chaplain, inspiring men to self-improvement and fitting themselves for some cherished plans in civil life, brings its rewards in school work, but there are many counter influences which must be constantly resisted, such as the games in barracks, outside attractions and post recreations.

POST TREASURERS

Chaplains are frequently made post treasurers. Their duties in that connection are to supervise the bakery for the command, managing it so as to produce

the most money possible from savings from the sales of bread and from savings of flour. The profits are distributed among the companies of the command by a board, called the Council of Administration, which also audits the treasurer's accounts.

POST EXCHANGES

Occasionally chaplains are detailed to conduct the co-operative stores, called post exchanges. These stores save men from having to go outside of the command for articles that they need, and from the consequent temptations. The profits are distributed to the various companies, as company funds, which are used to purchase articles for the messes, which are not supplied in the regular ration, such as fresh vegetables, butter, milk and fruits, and also for other comforts of the men. Some chaplains object to this duty on the ground that keeping store is not a part of the minister's duties. But neither is it a part of the surgeon's duty, nor of company officers.

All alike prefer to be excused, as well as the chaplain. The arguments made by the chaplain can with equal force be made by all other officers. Therefore, the chaplain should set the example of being willing to do anything that will serve the welfare of the command. The only question is as to his business qualifications, and whether the store will require so much time as to interfere with his ministerial duties. No chaplain should seek exemption from any duty which must be taken by some officer, if it is possible for him to do it without crippling him in caring for the moral and religious interests of the command. His moral influence with officers and men depends on his willingness of spirit to serve.

COUNSEL FOR PRISONERS

It is very necessary, in many cases, for some officer to be the counsel for a prisoner. Under Army Regulations, the judge advocate is expected, and required, to present both sides of the case to the

court. But in some cases it is necessary for the judge advocate to be relieved of working up the case in behalf of the prisoner. Some chaplains seek exemption from this duty on the ground that they have to defend actually guilty men, which they cannot conscientiously do. They also argue that it prejudices their opportunities in ministering to the spiritual improvement of the man who is accused, unless his defense is successful. On the other hand, some chaplains accept the duty cheerfully, reasoning that seeing to it that the man has a fair trial, and has his side presented in full light with all mitigating facts, even if guilty, gives the chaplain greater influence with unfortunate men. The chaplain should, in any event, qualify himself for the defense of any prisoner who chooses him as his counsel.

GUARDHOUSE VISITATION, AND, IN CAMPAIGNS, THE "BULL PEN"

The guardhouse and the bull pen afford the chaplain one of his best opportunities to help weak and defective men,

and to study mental and moral delinquencies. He should go as the surgeon goes to the hospital, with a sincere desire to do the men substantial good. He should have an open ear to all complaints and take a judicial view of them, but in all cases try to help. Occasionally he may find that prejudice on the part of some non-commissioned officer is working an undeserved hardship, and the case should be looked into, and the facts be laid before the commanding officer.

Pity and love should dominate the heart of the chaplain in visiting the guardhouse, the same as that which he feels in visiting the hospital, for all in the guardhouse or bull pen, with few and rare exceptions, are mentally and morally sick. Many had no home training, no love from anybody; they have had no homes, no anchorage; none to admonish in love; they have, probably been kicked around from pillar to post, finding their only relief in drink, which drowns their regrets and disappointments. About all that the chaplain can

do for them is to show them what they have hungered for, love and sympathy, and to point out that there is a better way, "the narrow way;" that the "broad way leads to death," and try to inspire them with ambitions to be better men. He should leave the impression with the prisoners that he is their true and loving friend, and that he wants to help them to be strong and self-regulated that they may never again be subject to discipline. This with a short prayer for Divine help and comfort may close the visit.

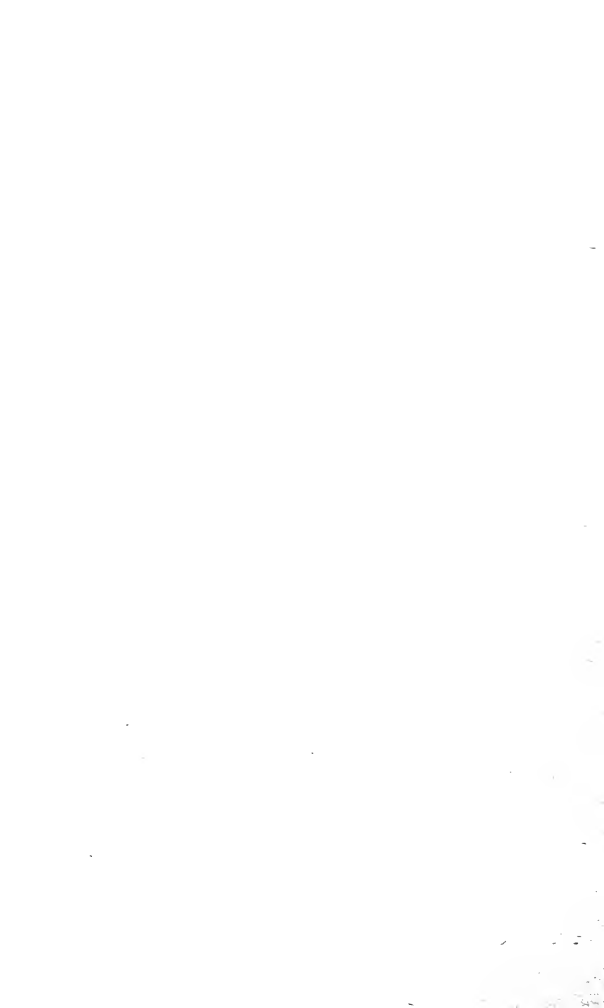
FAMILIES OF ENLISTED MEN

No encouragement is given to enlisted men to marry, but many do marry, notwithstanding. Their wives and children receive no social recognition by officers' families, and usually they have to live outside the garrison. Because of the small pay of the soldier these families must live very plainly, and the wives must take in washing, sewing and other work to help make a living. On account of the disadvantages under which these

families live they are entitled to the watchful care of the chaplain. In many instances, when the husband is on detached service, or when sickness or other misfortunes come, they need help. At all times they need the sympathetic watch care of the chaplain, for their lot is that of "the under dog in the fight."

In all fields of endeavor the chaplain should keep first in mind that he is a physician of souls, hurt with the evils of this world.

SUPPLEMENT



THE DUTY OF THE CHURCHES TO AID
THE CHAPLAINS IN CONSERVING
THE MORAL AND RELIGIOUS
WELFARE OF SOLDIERS.

The churches have never taken the interest that they should have taken in the men who have left home for the Army. Yet these men are rendering most important and necessary service to the people. The nature of the service exposes them to extraordinary temptations and moral perils. The life is unnatural, because it separates young men from the elevating influences of home, womanhood, churches and other refining forces, and compels them to live with men alone, among whom in every organization, there are more or less scoffers at religion and at the restraints of temperance and chastity. Many young men on entering the Army are immature and at an impressionable age, when the examples of others have powerful influ-

ences over them, especially such as loosen the restraints that curb the natural propensities. As a consequence many break from their moorings and go headlong into immoralities. The Army is not organized with special view to the cultivation of the refinements of religion. On the contrary the history of armies from time immemorial has put the profession of arms under dark shadows. This is known to everybody.

The question presses itself, why do not the churches concern themselves more deeply and actively in the moral and religious welfare of these men? They have their departments of work for Indians, Mexicans, Japanese, Chinese, and what not? but none for the soldier or sailor. The Woman's Christian Temperance Union and the Young Men's Christian Association have their Army and Navy work; why have not the churches?

This indifference of the churches to the welfare of the young men of the nation under the national Colors is an

indictment of their patriotism and devotion. The fact is, that when a young man enters the Army, the churches seem to let go of him, and he lets go of the church. This wrong of the churches to their loyal sons under the Flag would seem enough to write Ichabod over the gates of Zion.

Who has ever heard of a pastor concerning himself about a young man who has gone from his church or congregation into the Army? Who has ever heard of an official board, or vestry or session or board of deacons or other official body inquiring of Army officials about one of the members of its church or congregation, showing interest in his welfare? Who? In nearly twenty-six years of service in the Army, none ever wrote me such an inquiry. The churches stand convicted of gross, sinful neglect, and this neglect indicts them before the judgment-seat of Christ.

Brethren of the ministry, Christians, lay and clerical, I beg you, I demand of you, that you humble yourselves before

God, and that you bring forth fruits meet for repentance. Men by the half million are being called to the Colors; some of them to great hazards, all to great moral perils. Are they to go feeling a goodbye to the church, and the church appearing to say goodbye to them? God forbid. War is on us. Moral and spiritual perils stalk in Army camps. None of the moral supports that have hitherto kept these precious souls in the narrow way will go with them; but temptations and men and women who will seek to exploit them for money by taking advantage of every weakness, will follow them. The chaplains will have little moral support in trying to guard these men from the enemies of all that is good in them. Will the churches help?

You ask, "What can we do?" I will tell you.

Organize committees in your churches for the following purposes:

1. List all recruits and all who are

thinking of enlisting, either in the Army or Navy, and all who are going into training camps, in alphabetical order in a book of record, noting the particular organization to which each has been assigned, and if possible, the names of the officers in command, and the present address, keeping space for changes of addresses, and possible transfers of the recruits to other organizations.

2. Secure the names of Sunday school teachers, former ones if the recruits are not now in Sunday School.

3. Ascertain whether recruits are members of the church, or only of the congregation, and whether they are members of the young people's society of the church.

4. Quickly get into touch with each recruit, and have the pastor and Sunday school teacher, even of years ago, and the brother scholars, even of years ago, get into correspondence with him, keeping exact records of changes of address.

5. Have the committees report to the

church all the facts which it should know.

6. See that each recruit is supplied with a New Testament; that on recurring birthdays and Christmases and other special occasions, testimonials of love and interest are sent him, so as to keep his heart warm towards the church.

7. Until the men have been paid off once or twice, see that each has necessary conveniences and comforts, such as handkerchiefs, a pocket knife, a handy case with needles, thimble, thread, etc.

8. Affectionate encouragement should be sent each man by the pastor and Sunday School teacher and president of the young people's society:

To be obedient to orders, and not fret under discipline; that not only privates have to obey, but all their superiors, to the highest in command;

To abstain absolutely from all intoxicating drinks, from gambling, smoking, profanity and all other vices;

Never to enter a saloon or other low resort, but identify himself with the young people of the nearest church, and keep up his church habits; to stand by the chaplain and help keep his comrades from going astray;

Not to be discouraged on account of ridicule and other persecutions, and not to chum with profane and vulgar companions. On the contrary to hunt up other fellows, who are of his own church and chum with them, and form a league together to stand by each other and by the chaplain;

To guard against idleness, one of the great causes of demoralization of young men. Suggest to him to find a few who like himself prefer to put in their leisure time studying, and find a coach in the command to help them on;

Not to yield to disgusts, the greatest enemy of the soldier, and which, more than anything else, lead to drink and other vices. Advise him when discouragements and feelings of disgust come to get with his good chums, and off into

some cheering amusements, or together have a little prayer-meeting in a place by themselves;

Not to neglect his mother's prayers and counsels, as an ex-soldier recently said, was his greatest mistake. When he joined the Army he forgot his mother's prayers and counsels, and let go, and went to the bottom of wickedness, until he was finally aroused to a realization of the depths to which he had sunken;

To save his money, depositing it with the paymaster to draw 4% interest; or, if sent home, to be kept sacredly for him to start in business with when he returns;

And finally, to keep up correspondence with his mother, to read his Bible daily, and lead a life of prayer, for the church is looking for him to return and be one of its honor members.

9. See that each recruit is well supplied with local papers and recent magazines.

10. In case of sickness or wounds of any of the recruits, keep him cheered with frequent messages of love.

If the chaplains can have the support and cooperation of pastors and churches, their hands will be greatly strengthened, and they will be able to save thousands of young men from demoralization.

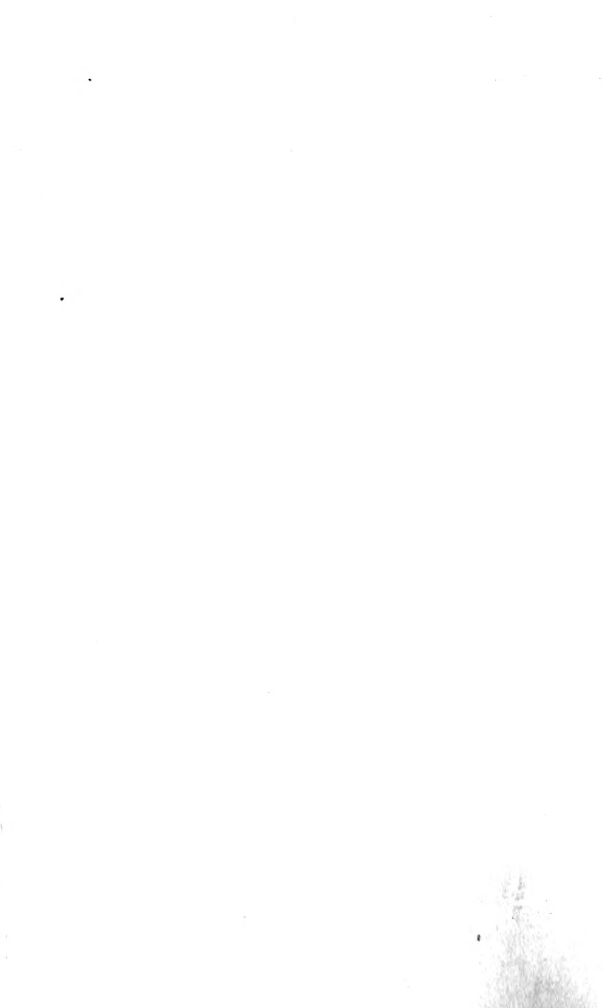
Pastors should keep in touch with company commanders, urging them to use their utmost influence with their men to avoid the evils incident to army life. Such interest on the part of pastors would have a profound influence with company and regimental commanders, and would influence the lives and administrations of these officers themselves.

Bishops and other influential clergymen and laymen, delegated by the church bodies to do so, should visit all commands as often as possible, no matter how distant, even across the seas, nor at what expense, showing a sustained interest in the welfare of the

Army, informing themselves, at first hand, of all moral conditions, and report the facts as they exist to their churches; and they should exert their influence with all in authority to restrain the wicked and encourage the righteous.

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